THE BENEFITE OF CONTENTATION.

EX DONO R. DOUCE. Bibl. Bodl.

Newly examined and corrected by the Author.

LONDON
Printed by *Abell Ieffes.* 1591.

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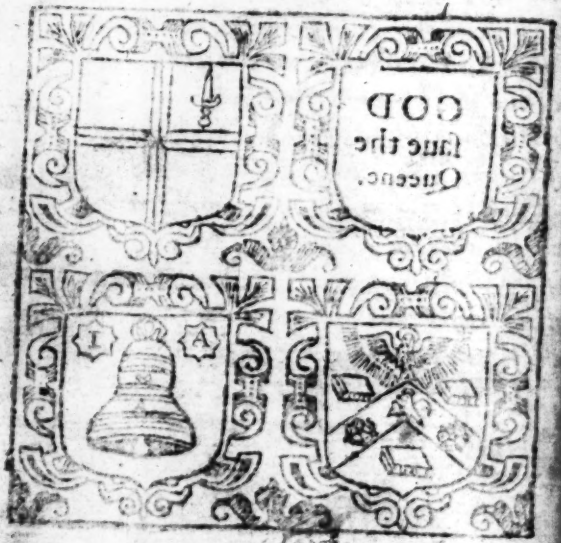

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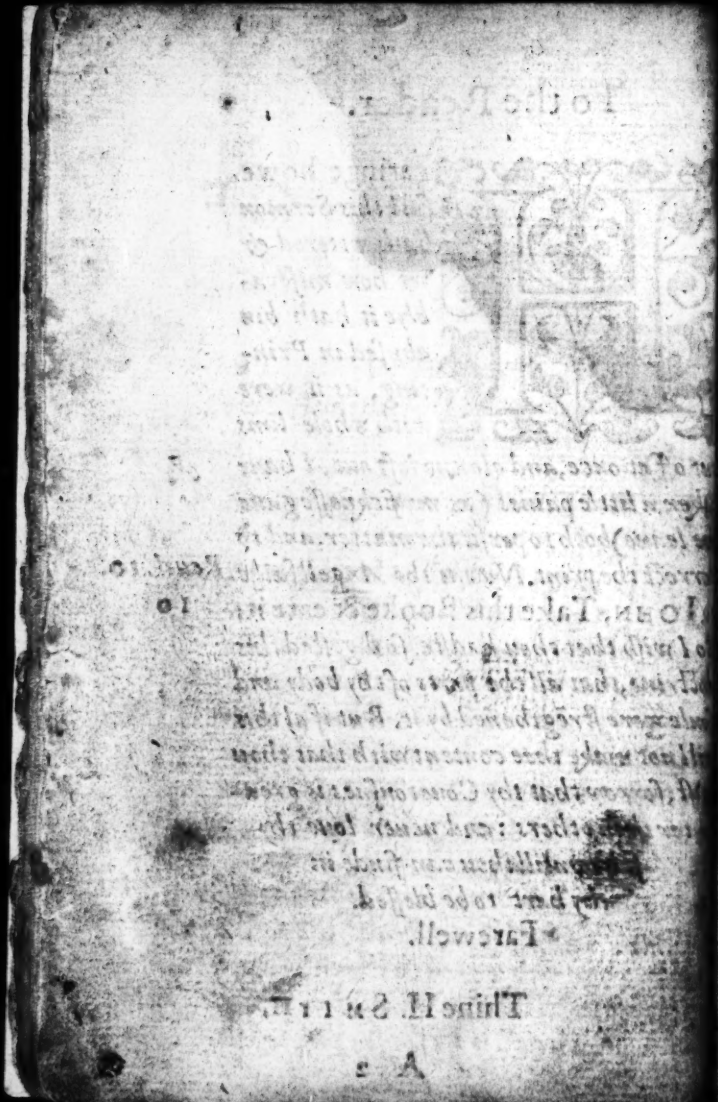
To the Reader.

HEaringe howe *faſt this Sermon hath vttered & yet how miſerablye it hath bin abuſed in Printing, as it were with whole lims cut off at once, and cleane left out, I haue taken a little paines (as my ſickneſſe gaue me leaue) both to perfit the matter, and to correct the print. Nowas the Angell ſaide* to IOHN, Take this Booke & eate it: *So I wiſh that thou hadſte ſo digeſted this doctrine, that all the parts of thy body and ſoule were ſtrẽgthened by it. But if al this will not make thee content with that thou haſt, ſorrow that thy Couetouſnes is greater then others: and neuer loue thy ſelfe vntill thou can finde in thy hart to be bleſſed.* Reuel. 10. 10

Farewell.

Thine H. SMITH.



The benefyt of

Contentation.

1. Tim. 6. 6.

Godlineſſe is great Gaine, if a man be content with that he hath.

Becauſe when we preach we know not whether we ſhall preach againe, my care is to chooſe fit and proper textes, to ſpeake that which I would ſpeake, and that which is neceſſarie for you to heare. Therefore thinking with my ſelfe what doctrine were fitteſt for you, I ſought for a text which ſpeakes againſt couetouſnes, which I may call, the Londoners ſinne. Although God hath giuen you more than other, which ſhould turne couetouſnes into thankfulnes, yet as

the Iuy groweth with the Oke, so couetousnes hath growne with riches: euery man wisheth the Philosophers stone, and who is within these walles that thinkes he hath enough, though there be so many that haue to much? As the Israelites murmured as much when they had *Manna*, as when they were without it, so they which haue riches couet as much as they which are without them: that conferring your minds & your wealth together, I may truely say, this Cittie is riche, if it were not couetous. This is the Deuill which bewitcheth you, to thinke that you haue not inough, when you haue more then you need. If you cannot choose but couet riches, I will shew you riches which you may couet. *Godlines is great riches*. In which words, as *Iacob* craued of his wiues & his seruants to giue him their Idols, that he might bury them, so *Paul* craueth your couetousnes, that he might burie it: and that ye might be no losers, hee offereth you the vantage, in steed of gaine, hee proposeth great

Exo. 16.2. *Num.* 11.4

Gen. 35.4

gaine

gaine. *Godlines is great gaine*: as if he should say, Wil you couet little gaine before great? you haue found little ioy in money, you shall finde great ioy in the holy ghost: you haue found little peace in the world, you shal find great peace in conscience. Thus seeing the world striue for the worlde, like beggers thrusting at a dole, lawier against lawier, brother against brother, neihbor against neighbor for the golden Apple, that poore *Naboth* cānot hold his owne, because so many *Achabs* are sick of his vinyard: whē he had found the disease, like a skilfull Phisician, he goeth about to picke out the greedy worme which maketh men so hungry and setteth such a glasse before them, that wil make a shilling seeme as great as a pound, a cottage seeme as faire as a pallace, & a plough seeme as goodly as a Diadem, that hee which hath but twenty pounds, shall bee as merry as he which hath an hūdred, & he which hath an hundred, shall be as iocund as he which hath a thousād, & he which hath a thousand, shall be as well con-

1. *King*. 21. 4.

ten-

tented, as they which hath a Million
Dan. 1. 12. euen as *Daniel* did thriue with Water
and Pulse, as well as the rest did with
their Wine and dainties. This is the
vertue and operation of these words,
if you heare them with the same spi-
rit that *Paul* wrote them, they will so
woorke vpon your hearts, that you
shall go away euery man contented
with that which he hath, like *Zacheus*
which before he had seen christ, knew
Luke 19. 1. nothing but to scrape, but as soone as
he had heard Christ, all his minde was
set vpon giuing: this was not the first
daye that *Zacheus* seemed riche to o-
thers, but this was the first daye that
Zacheus seemed rich vnto himselfe,
when riches seemed dung, and godli-
nes seemed riches. Christ dooth not
wil other to giue all their goods away
Mat. 19. 21 to the poore, as he bad the yong man
to see what he wold do, but he which
forbad him to keepe his riches, for-
biddeth vs to loue riches, which make
our riches seeme pouertie. When ye
contemne riches ye shall seeme rich,
1. Tim. 7. 8. because no man hath enough, but he

which

which is contented: but if ye couet, Gen.94.4
and groue, & thirst: as *Iacob* gaue *Ruben* a blessing, but said, *thou shalt not be excellent*, so God may giue you riches, but he saith, *you shal not be satisfied*. For ye wil be couetous vntil ye be religious. He that will haue contentation, must leaue his couetousnes in pawne for it. This is the spirite which wee wold cast out, if ye will leaue but this one sin behind, you shal depart out of the church like *Naaman* out of *Iordan* 2 Kin.5.14
as if you had bin washed, and all your Act.9.18.
sins swept away like the scales from *Pauls* eies. For what hath brought Vsury, and simony, and bribery, & cruelty, and subtilty, & enuy, and strife, and deceit into this Citty, and made euery house an Inne, & euery shop a market of othes and lyes & fraud, but the superfluous loue of mony? Name couetousnes, & thou hast named the mother of all these mischiefes: other sinnes are but hirelings vnto this sin: Vsury, and bribery, and simony, and extortion, and deceit, and lyes, and othes, are factors to couetousnes, and

serue

seruefor Porters to feteh and bring
him liuing in. As the receiuer makes a
theefe, so couetousnesse makes an Vn-
suren & extortioner & deceiuer, be-
cause she receiueth the bootie which
Gen. 30. 1. they steale. Euē as *Rachel* cried to her
husband, *Giue me children or else I die*:
so Couetousnesse crieth vnto Vsury
and Bribery, and Simony, and Cruel-
tie, and deceit, and lies, *Giue me riches,*
or else I die: how they may saue a little,
and how they may get much, and how
they may prolong life, is euery mans
dreame from sunne to sunne, so long
Rom. 11. as they haue a knee to bow vnto *Baal*:
1. Tim. 6. so many vices bud out of this one,
10. that it is called, *The root of all euill*, as if
he would say, the spawne of all sinnes.
Take away couetousnes, and hee will
sell his wares as cheape as he: he will
bring vp his children as vertuously as
he: he will refuse bribes as earnestlye
2. King. 5. as hee: hee will succour the poore as
17. heartily as hee: hee will come to the
church as lightly as hee. If yee could
feele the puls of euery heart, what
makes *Gehezi* take the bribe which

Elisha

Elisha refuſed? What makes *Demetrius* to ſpeake for images, which *Paul* condemned? What makes *Naball* denye *Dauid* that which *Abigail* gaue him? What makes *Iudas* grudge the Oyle which *Marie* tendered? Nothing but couetouſneſſe. When thou ſhouldeſt giue, ſhe ſaith it is to much: whē thou ſhouldſt receiue, ſhe ſaith it is to little? whē thou ſhouldſt remit ſhe ſaith it is too great: when thou ſhouldeſt repent, ſhe ſaith it is to ſoone: when thou ſhouldeſt heare, ſhe ſaith it is to farre: like *Pharao* which found one buſines or other to occupy the *Iewes*, when they ſhould ſerue God.

Act. 19. 24
1. *Sam.* 25. 10.
Mat. 26. 8.
Exo 5. 6.

Thus euery labor hath an end, but couetouſnes hath none, like a ſuter in law, which thinks to haue an end this tearme & that tearme, & the Lawyer which ſhould procure his peace, prolongeth his ſtrife, becauſe he hath an action to his purſe, as his aduerſarie hath to his land, ſo he which is ſet on coueting dooth drinke brine, which makes him thirſt more, and ſeeth no hauen till he arriue at death, whenhe

hath

hath lyed. hee is ready to lye againe: when hee hath ſworne, he is ready to ſweare againe: when he hath deceiued he is ready to deceiue againe: when the day is paſt, he would it were to begin againe, when the tearme is ended he wiſheth it were to come againe, & though his houſe be full, and his ſhop full, and his cofers ful, & his purſe ful, yet his hart is not full, but lanke and empty, like the deſeaſe which we call the Wolfe, that is alwaies eating, and yet keepes the body leane. The Ant doth eat the food which ſhe findeth: the Lion dooth refreſh himſelfe with the pray that he taketh: but the couetous man lieth by his money as a ſick
2. *Kin.* 7. 2. mã ſits by his meat, & hath no power to take it, but to looke vpõ it like the Prince to whõ *Eliſha* ſaid, *that he ſhold ſee the corne with his eyes, but none ſhould come within his mouth*. Thus the couetous man makes a foole of himſelfe, He coueteth to couet: he gathereth to gather, hee laboureth to labour: he careth to care, as though his office were to fill a cofer full of Angels, and

then

then to die, like an Asse which carryeth treasures on his back all day, and at night they are taken frō him, which did him no good but lode him. How happye were some if they knewe not golde from leade? *If thou be wise* (saith *Salomon*) *thou shalt be wise for thy selfe.* Pro. 9. 12.
but he which is couetous is couetous against himselfe. For what a plague is this (vnlesse one would kill himselfe) for a man to spend all his life in carking & pining, and scraping (as though he should doo nothing but gather in this world, to spende in the next) vnles he be sure that he shall come again when he is dead, to eate those scraps which he hath gottē with all this stir? Therfore couetousnesse may well be called *miserie*, and the couetous *miserable*, for they are miserable indeed.

Of them which seeme to be wise, there be no such fooles in the world, as they which loue money better then theselues, but this is the iudgement of God, that they which deceiue others deceiue themselues, and liue like *Cain* which was a vagabond, vpon his own land,

Gen.4.14. land, so they are beggers in the middest of their wealth, for though they haue vnderstanding to know riches, and a mind to seeke them, and wit to finde them, & pollicie to keep them, & life to possesse them, yet they haue such a false sight and bleare eye, that when their riches lye before them, they seeme pouertie, and hee which hath not halfe so much seemeth richer then they. Will you know howe this comes to passe? To shew that the couetous mē belōg to hel, they are al like hell while they liue. Hel is neuer filled and they are neuer satisfied, but

Pro.20.15 as the Horse-leach crieth, *giue, giue*, so their harts crie, *bring, bring*, & though the tempter should say to them as he

Math 4.9. said to Christ. *All these I will giue thee*,

Iude. 6. yet al wil not content them, no more then heauen contented him. But as the glutton in hell desired a drop of water, and yet a riuer would not satisfie him, for if a drop had bin granted him, he wold haue desired a drop

Luk 10.14 more and a drop more, and a drop more, and a drop to that, so they will lie and sweare, and deceiue

deceiue for a drop of riches. The Deuell need not offer them all, as he did to Christ, for they will serue him for lesse, but if he could giue them all, all woulde not content them, no more then the world contēted *Alexander*. For it is against the name and nature of couetousnes to be content, as it is against the name and nature of Contentation to be couetous. Therefore one saith, that no mans heart is like the couetous mans heart, for his heart is without a bottome.

A Prentise is bound but for nine yeares and then he is free: but if the couetous might liue longer then *Methusbelah*, yet they wold neuer be fremen, but prētises to the world, while they haue a foot out of the graue. Gen. 5.19.

It is a wonder to see: as the deuill compasseth about, seeking whom he may deuoure: so men compas about seeking what they may deuoure: such loue is betweene men and money, that they which professe good will vnto it with their hartes, will not take so much paines for their life, 1 Pet. 5.18 Pro. 1.13

Mat 6.24 as they take for gaine. Therefore no
maruell if they haue no leisure to san-
ctifie themselues, which haue no lei-
sure to refresh themselues. Christ
knew what he spake when he said, *No
man can serue two Maisters*,) increasing
God & the world, because each would
haue all. As the Angel and the Deuil
striue for *Moses* body, not who should
haue a part, but who should haue the
Iude. 9. whole, so they striue still for our soules
who shall haue all. Therefore the A-
postle saith, *The loue of this world is en-
mitie to God*. Signifying such emulati-
1. Iohn 2. 15. on betweene these two, that God
cannot abide the world should haue
a parte, and the worlde cannot abyde
that God should haue apart.

Therefore the doue of the worlde
must needes be enmitie to God, and
therefore the louers of the world must
needes be enemies to God: and so
coueteous man is Gods seruant, but
Gods enemy. For this cause coue-
Ephe. 5. 5. touesnes is called *Idolatry*, which is the
most contrary sinne to God, because
as treason setteth vp another king in
the

the kings place, so Idolatry setteth vp an other God in Gods place. This word doth signifie that the couetous make so much of money, that they euen worship it in theyr hearts, and would doe as much for it, as the Idolaters do for their Idols.

Paule seeing such sins committed, & such paines take for gaine, thought with himselfe if they could bee perswaded that *Godlines is gaine*, it is like that they would take as much paines for godlinesse as they take for gaine. Therefore hee taketh vpon him to proue this straunge paradox, that godlinesse is gaine against all them in the verse before, which hold that gain is godlinesse. These two opinions are very contrary, and he ere are many against one. A man would thinke that Paule should bee very eloquent and sharpe witted, and that he had neede to vse some logike, for he hath chosen a hard text. What *Paul*, wil you proue that *Godlinesse is gaine*? You shall haue no opponents against you, then *Michaiah* had when hee forbad *Ahab* to

1. *King.* 22. 17

ſight. If you had taken the former verſe, which ſaith that *Gain is godlines*, then you ſhould haue had matter and examples inough: the Merchant and Mercer, & Lawyer, & Land-lord, and Patron, and all woulde come in and ſpeake for gaine, as the *Epheſians* cried for *Diana*: but if you will be croſſe to all, and preach *Godlines is gaine* to thē which counte Gaine godlineſſe, men will thinke of you as *Feſtus* did, that you ſpeake you knowe not what. Theſe leſſons are for *Paul* himſelfe, As Chriſt ſaith: *All doe not receiue this worde*, ſo all doe not counte this gaine but loſſe: wee counte him rich which hath his barnes full like the Churle, his coffers ful like the gluton, his table full like *Beltaſar*, his ſtable ful like *Saloman*, his grouds ful like *Iob*, his purſe full like *Crœſus*. You ſpeake againſte your maiſter for Chriſte ſent worde vnto *Iohn*, that the poore receiue the Goſpell, as though the godly were of the poorer ſort, and *Dauid* calleth the wicked rich, *they proſper and floriſh*, ſaith he, their ſeed blaſteth not, their cowe caſt-

Act. 19.28
Act. 26.24
Mat. 19.11
Luk. 12.18.
Luk. 16.24
Dan 5.1.
1. *Kin.* 4.26
Iohn. 13.
Luk. 7.22
Pſal 73.3 12.

casteth not: as if he shoulde say, it is not as you take it *Paul*, that Godlines doth make men riche, for this I haue obserued in my time, that the wicked be the welthiest, and good *Lazarus* is the poore man, & wicked *Dines* is the rich man. Againe we read that the officers were asked, which of the Pharises or of the rulers did falowe christ yet these were coũted rich men, though they had no godlinesse: and if we should examine your selfe, it seemes you were no rich man for al your godlinesse, when you did work with hãds for your liuing: therfor if godlines be such gaine, how hapneth it that your share is no better? so they which are like *Nicodemus* (whẽ Christ saith that they muste bee borne againe) thinke that he can haue no other meaning, but that they must returne againe into their mothers wombe: and when he cals him-selfe bread, that he muste needs meane such bread as they dine with. As the Iewes hearing the Prophets speake so often of Christs kingdome and call him a King, looked

Luke. 16. 19. 20.

Ioh. 7. 48.

1. *The.* 2. 9.

Iohn. 3. 4.

Ioh. 6.

for a temporal king that ſhould bring
Math. 20, them peace, and ioye, and glorye, and
20 make them like kings themſelues; ſo
the carnall eares when they heare of a
kingdome, and treaſures, and riches,
ſtraight their mindes run vpon earth-
ly, and worldly, and tranſitory things,
ſuch as they loue, to whom *Paul* aun-
ſwereth as Chriſt anſwered his Diſci-
ples, *I haue an other meat which you know*
Iohn, 4. 3. *not of: ſo there are other riches which you*
know not of, I ſaid not that godlineſſe
is earthly, or worldly, or tranſitorie
gaine, but *great gaine*.

He will not onely prooue *Godlines*
to be *gaine*, but *great gaine*: as if hee
ſhould ſay, more gainefull then your
wares, and rents, and fines, and inte-
reſt: as though hee would make the
Lawyer, and Merchant, and Mercer,
and Draper, and Patron, and Land-
lord, and al the men of riches beleeue
that godlineſſe will make them riche
Aba. 1. 5 ſooner then couetouſneſſe. I feare
this ſaying may be renewed. *If a man*
tell you yee will not beleeue it: naye if God
tell you, yet yee will not beleeue it. As the
Lorde

Lorde looked downe vpon earth, to see if any did regarde him, and saith, *There is not one*, so this sentence may go from Court to Cittie, from Citty to Country, & say there is scarse one in a towne that will subscribe vnto it, *Many* (saith *Dauid*) *aske who will shewe vs any good:* meaning riches, & honor, and pleasure, which are not good. But when he came to goodnes it selfe, hee leaues out *Many*, and prayeth in his owne person, *Lord lift vp the light of thy countenance vpon vs*, as though none would ioyne with him. *Yet wisdome is iustified of her owne children*, & the godly count *Godlines gaine*. To make vs loue Godlinesse, hee calleth it by the name of that wee loue most: that is, *Gaine*. As the Father calleth his sonne which hee would loue more than the rest by his owne name, to put him in minde of such a loue as he beareth to himselfe. Heere we may see that God doth not commaund men to be godly only, because it maks for his glory, but because godlines is profitable to vs. For godlines is not called *gaine* in

Psal. 14. 2 & 43. 2

Psal. 4. 6.

Mat. 11. 19.

Luke. 1. 51.

respect of God, but in respect of vs,
Pro. 3. 8, it is gain to vs, but it is duty to him. So
it is not called a *health* in respect of vs,
because it is the health of our soules:
so it is not called a *kingdome* in respect
of God, but in respect of vs, because
Mat. 6. 33 we are intituled to the kingdō by this
difference from the reprobats. Put all
the good things in the world together
and the goodnesse of all is founde in
Godlinesse: and therefore godlinesse
is called by the names of those things
that men count best, to shew that the
godly are as well, as merry, as content,
with their loue toward God, & Gods
loue toward them, as other are with
health & wealth, & pleasures. There-
fore it is said of the Godly. *The feare*
Esa. 35. 36. *of the Lord is his treasure*. Therefore
saith *Ieremie*. *The Lord is my portion*, as
Lam. 3. 24 though he derfied nothing els: & there-
fore it is said of *Moses*. *That he esteemed*
the rebuke of Christ greater riches then
Heb. 11. 26 *all the treasures of Egypt*. If crosses be
riches, as *Moses* thought, what riches
are in Godlinesse? but is this all the
harueſt? shal godlines be all the godly

mans

mans riches. Nay (ſaith *Paul*,) *Godlineſſe hath the promiſes of this life & of the life to come*, that is the godly ſhall doe wel in heauen & heere to. And therefore Chriſt ſaith. *Firſt ſeeke the kingdom of God, and all the reſt ſhall bee caſt vpon you*, euen as the ſheaues fell before *Ruth*: ſo riches ſhal fall in your way, as they did to *Abraham*, and *Lot*, & *Iacob* and *Iob*, and *Ioſeph*, riches were caſt to the they knew not how, but as if God had ſaid, *Be rich*, and they were riche ſtraight. For al good things were created for the good, & therfore they are called *good*. Becauſe the good god created them for good men to good purpoſe: & therfore as *Iacob* got the bleſſing, ſo he got the inheritance alſo: to ſhewe that as the faithfull haue the inwarde bleſſing, ſo they haue the outward bleſſing to, when they are good for them. For ſaith *Dauid*, *They which ſeeke the Lorde ſhall want nothing that is good*. Now God knowes better then we what is good for vs: as the Nurſe knoweth better then the Child when the milke is ready for it. Therefore

1 *Tim.* 4. 8

Mat. 6. 33

Ruth. 2. 16.

Gen. 27. 8.

Pſal. 34. 10

Mat.6.32 Christ saith, *Your heauenly Father knoweth what you haue need of:* hee saith not that *wee knowe what we haue need of, but that our Father knoweth:* as if he should say, when you haue neede of health, your Father will sende you health: when you haue neede of riches your Father will sende you riches: when you haue need of liberty, your Father will send you liberty: for he saith not onely, *that his Father knoweth what we*
Mat.7.11 *haue neede of, but that hee will giue vs the things which we need.* Therfore as children take no care for their apparrell, what clothes they shall weare, nor for their victuals, what meate they shall eate, but leaue this care for their Father, so saith Christ, *Take you no care,*
Mat.6.31. Psal.34.10 & 23.5. *for my father careth for you.*

He was not content to call Godlines *gaine*, but he calleth it *great gaine*, as if he would saye Gaine, and more then Gaine: riches and better then riches a kingdome, and greater then a kingdome. As when the Prophets would distinguish betweene the Idol God and the liuing God, they call him the

great

great God: ſo the gaine of godlineſſe is called *great gaine.* The riches of the world are called earthly, tranſitorie, ſnares, thornes, dung, as though they were not worthy to bee counted ryches: and therefore to drawe the earneſt loue of men from them, the holy ghoſt brings them in with ſuch names of diſdaine, to diſgrace them with their louers: but when hee comes to Godlines, which is the riches of the ſoule, hee calleth it great riches, heauenly riches, vnſearchable riches, euerlaſting riches, with all the names of honor, and all the names of pleaſure, and all the names of happineſſe. As a woman trims & deckes herſelfe with an hundred ornaments, only to make her amiable, ſo the holy ghoſt ſetteth out Godlines with names of honour, and names of pleaſure, and names of happineſſe, as it were in her Iewels, with letters of commendation, to make her to be loued. Leaſt any riches ſhould compare with Godlineſſe, hee giues it a name aboue other, and calleth it *great riches*, as if he would make a diſt-

Deu. 12.17. *Mar.* 4.7. 1. *Tim.* 6.9 *Phil.* 3. 1. *Pro.* 3. 15. *Pro.* 4.9 &. 13 *Pro.* 3, 11. &. 18. *Cant.* 4, 1.

a distinction betwen riches & riches; betwen the gaine of couetousnes, & the gaine of Godlinesse, the peace of the worlde, and the peace of conscience, the ioye of riches, and the ioye of the holye Ghost. The worldlye men haue a kinde of peace, and ioy, & riches, but I cannot call it *great*, because they haue not enough, they are not contented as the godly are, therfore onely godlines hath this honor, to be called *great riches*, The gaine of couetousnesse is nothing but wealth, but the gaine of Godlines is wealth, and peace, and ioy, and loue of God, and the remission of sinnes and euerlasting life. Therfore onely Godlines harh this honour to bee called *great gain*. Riches makes bate, but godlines makes peace: riches breeds couetousnes, but godlines brings contentation: riches make men vnwilling to die: but godlines makes men ready to die, riches often hurt the owner, but godlines profiteth the owner and other, Therefore onely godlinesse hath this honour to be called *great riches*, such

Gen. 13.6

gaine,

gaine, ſuch ioy, ſuch peace is in Godlineſſe, and yet no man couets it: for this is the qualitie of vertue, it ſeemeth nothing vnto a man vntill hee hath it, as *Salomon* ſaith of the buyer, while he is in buying, hee diſpraiſeth the thing which he buyeth, and ſaith, *It is naught*, it is not woorth the price which ye ask, but whē he hath bought it, ſo ſoone as he is gone, he boaſteth of his pennworths, and ſaith it is better then his money. So Godlines, before a man haue it, hee ſaith it is not worth his labour, and thinkes euery houre too much that hee ſpendeth about it, but when he hath found it, he would not looſe it againe for all the worlde, becauſe hee is nowe come to that, which followeth, *to bee contented with that he hath*. Heere *Paule* ſheweth with what a man ſhould be cōtented, not with 1000 pounds, nor 100 poūds, nor 20poūds, but with that he hath: & there is great reaſon, why hee ſhould ſo: becauſe no man knoweth what is fit for him, ſo well as his caruer. And therfore euery one ſhould eſteeme ſo

Pro.20.14

reue-

reuerently of God, that he thinke nothing better for him (for that present time) thē that which God measureth forth vnto him. For when Christ had no money, he was contented, & when he wanted money to paye tribute, he sent for no more then he needed: he might haue commanded 20 pounds as well as 20 pence. But to shew, that we should desire no more then will serue our turne, he would haue no more thē serued his turne. Now, because cōtentation is of such a nature, that it can please it selfe with pouerty, as well as riches. Therefore it is called the *great gaine*: as though it had all, which it wanted. And this contentment (saith *Paul*) we owe to *Godlines*, because it is not possible for a wicked man to bee contēted; for as he is not satisfied with sin, so he is satisfied with nothing. Riches come, & yet the man is not pleased: honor comes, and yet the man is not pleased. liberty comes, & yet the man is not pleased, pleasure comes, & yet the man is not pleased, vntil God come, and then he saith, *My cup is full.*

Math. 17. 27.

Psal. 23. 5

Shew

Shew vs thy father (saith *Philip*) *& it suffi-* *Iohn.* 14.7
ceth. Nay shew vs thy truth and it suf-
ficeth. *Now my soule* (saith the Churle)
take thy rest: nay, now my soul take thy
rest, for thou hast layde vp for many
yeares. The godly man hath found that *Luk.* 12. 19
which al the world doth seeke, that is
enough. Euery word may be defined, &
euery thing may be measured, but *e-*
nough cannot be mesured nor defined
it changeth euery yeare: when we had
nothing wee thought it *enough* if wee
might obtaine les then we haue: when
we came to more, we thought of an o-
ther *enough*: nowe we haue more wee
dreame of another *enough*, so *enough* is
alwayes to come though to much be
there already. For as oile kindleth the
fire which it seemes to quēch, so *riches*
come as though they wold make a mā
cōtēted, & make him more couetous.
Therfore seing contentation was ne-
uer found in riches, *the apostle teacheth*
to seeke it in Godlines. Saieng godlinesse is
riches, as though it did not only make
a man contented, but make a mā con-
tēted with it self. He speaks as though
he

he had found a newe kinde of riches. which the worldneuer thoght of, that are of ſuch a nature, that they will ſatiſſie a man like the water that Chriſt ſpake of, *he that drinks of the water ſhal thirſt no more:* ſo they that taſt of theſe riches ſhall couet no more: but as the holy Ghoſt filled al the houſe, ſo the grace and peace, and ioye, of the holy ghoſt fileth al the hart, that as *Ioſeph* had no need of *Aſtronomie* becauſe he had the ſpirite of prophecy, ſo hee which hath contentation, hath little needeofriches, he thinkes not of the philoſophers ſtone, nor the golde of *Opher*, nor the mines of *India*, but hee hath his *quietus eſt* without ſuit of law, for he retaneth a peace maker within, which wold make al lawiers prechers, if mē were ſo wiſe to take coũſel of it. Whē the law is ended, if the mā be not cōtent he is in trouble ſtil: whē his diſeaſe is cured if he be not content, he is ſick ſtil: whē his want is ſupplied, if he be not content he is in want ſtil: whē bondage is turned into lybertie, if hee bee not content he is in bondage ſtill.

Iohn.4.13.

Acts.2.2.

Gen.44.15

2.Kin.9.28

ſtill: but though hee bee in lawe, and ſickneſſe, and pouerty, and bondage, yet if he be content, he is free, & rich, and merrie, and quiet, euen as *Adam* was warme, though he had no clothes. Such a commaunder is contentation, that whereſoeuer ſhe ſetteth foot, an hundred bleſſings waite vpon her: in euery diſeaſe ſhe is a phiſition, in euery ſtrife ſhe is a lawier, in euery doubt ſhe is a preacher, in euery griefe ſhe is a comforter: like a ſweete perfume which taketh away the euill ſent, and leaueth a pleaſant ſent for it. As the Vnicornes horne, dippeth in the fõũtain, and makes the waters which were corrupt and noyſome cleare & wholſome vpon the ſudden, ſo whatſoeuer eſtate godlines coms vnto, it ſaith like the apoſtles, *Peace be to this houſe*, peace be to this hart, peace be to this man. Gen. 1. 25.

I may liken it to the fiue loues, and two fiſhes wherewith Chriſt fed fiue thouſand perſons, and yet there were twelue baskets full of that which was left, which could not fill one basket when it was whole. Thus their little Luk. 5. 9.

feaſt

feaſte was made a great feaſte: ſo the godly though they haue but little for themſelues, yet they haue ſomething for other, like the widdowes Mite, that they may ſay as the diſciples ſaid to Chriſt, they want nothing, though they haue nothing. Contentation wanteth nothing, and a good heart is worth all. For if ſhee want bread, ſhee can ſay as Chriſt ſaid, *I haue another bread:* If ſhee wante riches: ſhee can ſay, I haue other *riches:* If ſhe wante ſtrength: ſhee can ſay, I haue other ſtrength: If ſhee wante freends, ſhee can ſay, I haue other friends. Thus the Godly finde all within, that the Godles ſeeke without. Therfore if you ſee a man contented with that which hee hath, it is a great ſigne that godlines is entred idto him, for the heart of man was made a Temple for God, and nothing can fill it but God alone. Therfore *Paul* ſaith after his conuerſion, that which he could neuer ſay before his conuerſion, *I haue learned to be content.* Firſt hee learned Godlines, then godlineſſe taught him contentation.

Mar. 12. 42
Luk. 22. 35
Iohn. 4. 32
1. *Cor.* 3. 16.
Phil. 4. 12.

Now

Now (saith Paul) *I haue learned to be content*, as though this were a lesson for euery Christian to learne, *to be content*. For thus he must thinke, that as God said to *Moises*, when he could not obtaine leaue to go to *Canaan*, *Let this suffice thee to see Canaan*: so, whatsoeuer hee giueth, hee giueth this charge with it, *Let this suffice thee*. As *Ieremie* saith: *This is my sorrowe and I will beare it*, so thou must say, This is my portion & I wil take it. This is the signe, whether godlines be in a man if he haue ioy of that which he hath: for the things which God giueth to the righteous, Paul saith that he giueth them *to enioy*, that is, if he haue much, he cā say with Paul, *I haue learned to abound*: if he haue little, he can say with Paule, *I haue learned to want*: that is, if he haue much, as *Abraham*, & *Lot*, & *Iacob*, & *Iob*, & *Ioseph*, yet it cannot corrupt his minde, but as the net was full of fishes, & yet did not rent, because they cast it in at Christes commaund: so though the godly man be ful of riches, yet his hart is not rēt, his mind is not troubled, his countenance is not changed, because hee remembreth that

Deu 3. 26.

Ier. 10. 19.

1. *Tim* 6. 17.

Phil. 4. 12.

Iob. 21. 11.

these things were giuen him to do good
*Heſt.*4,14 as *Heſter* thoght of her honor: if he haue
little, it is like the little oyle, which ſer-
2. *Kin.*4.7 ued the widdow as little as it was, *For a*
little to the righteous (ſaith *Dauid*) *is better*
*Pſal.*37.16 *then great riches to the vngodly*, for when a
man hath found the heauenly riches, he
careth not for earthlye riches, no more
then he that walketh in the ſun thinkes
whether the moone ſhine or no, becauſe
he hath no need of her light. Therefore
*Math.*5,6 we conclude with Chriſt. *Bleſſed are they*
which thirſt after righteouſnes for they ſhall
be ſatiſfied: not they which thirſt after
riches, nor they which thirſt after honor
nor they which thirſt after pleſure, they
ſhall not be ſatiſfied but thirſt more, as
*Gen.*2, 16 the ambitious, voluptuous & couetous
do, but they *that thirſt after righteouſnes*
ſhall be ſatiſfied, though they haue no ri-
ches, nor honor, nor pleaſure. If yee aske
like the virgin, *How can this be.* I anſwer,
Euē as *Adam* was warm without clothes,
ſo God doth ſatiſfie many men without
riches. Though he was naked yet he did
not ſee his nakednesſe, ſo long as he was
innocent: but when he began to rebell,

then

then he begã to want cloaths, ſo though a man be poore, yet he dooth not ſee his pouerty, ſo long as he is contented, but when he begins to couet, thẽ he begins to want riches, & frõ that day the curſſe (in the firſt of *Agge.* 6,) takes hold vpon him, *Ye eate, but ye haue not inough: ye drinke but ye are not ſatiſfied: yee cloath your ſelues but ye are not warm.* Indeed the couetous man ſeemeth to draw the world to him with cords, his coffers are of lodeſtones, his hands like nets, his fingers like lime-twigs, there it comes, and there it comes one would thinke that this man ſhould be happy one daye. When the Churles barnes were full, hee bad his ſoule reſt, thinking to gaine reſt by couetouſnes, that he might ſay, Riches gaine reſt aſ- *Luk.* 12, 19
wel as godlines, but ſee what happened, that night when he begã to take his reſt, riches & reſt, and ſoule & all were taken from him. Did he not gaine faire? would he haue takẽ ſuch pains if he had thoght of ſuch reſt? couetouſnes may gaine riches, but it cannot gaine reſt, yee may thinke like this churle to reſt, whẽ your barnes and ſhops & coffers are full: but

ye ſhal find it true which *Eſay*, ſaith, *there*
Eſa. 48. 22 *is no reſt to the vngodly*, therefore the wiſe
man to preuent any hope of reſt, or ho-
nor, or profit, by ſinne, ſpeaks as though
Pro. 12. 3. he had tried, *A man cannot be eſtabliſhed*
by iniquitie. Therfore he cannot be quie-
ted nor ſatiſfied by the gaine of deceipt
or bribes, or lyes, or vſury, which is ini-
quitie; therefore bleſſed is the man who
Pro. 10. 22 godlines dooth make riche, *for when the*
bleſſing of the Lord maketh rich (ſaith *Salo-*
mon) *he dooth ad no ſorrow to it*, but (ſaith
Eccl. 12. 33 he) *the reuenewes of the wicked is trouble*, as
though his money were care: wherefore
let patron, and Landlord, & Lawyer, &
all ſay nowe, that *Paul* hath choſen the
better riches, which *theefe, nor moth, nor*
canker can corrupt: theſe are the riches at
laſt which we muſt dwell with, when all
the reſt which we haue lyed for, & ſworn
for, and fretted for, and coſoned for, and
broken our ſleepe for, & loſt many ſer-
mons for, forſake vs, like ſeruants which
change their Maiſters: then *godlines ſhall*
ſeeme as great gaine to vs as it did to *Paul*,
& he which loued the world moſt, wold
giue all that he hath for a dram of faith,

that

that hee might bee ſure to go to heauen whē he is dead, though he went towards Hell ſo long as he lined, Here then is an anſwer to them which aske, *what profit is it to ſerue God?* how happy was *Barzillai* that would not be exalted? what quiet had the *Shunamite*, which cared not for preferment? when did the Diſciples ſeeme ſo riche, as when they were willing to leaue all? this ſhalbe your gaine, when you are vſurers of godlines. Is not the worde gone foorth yet, which hath killed couetouſnes, that I may end my ſermon? either you go away contented, or els you goe away condemned of your owne conſcience: before you were vexed with couetouſnes, but now the word ſhall vex you to, for you ſhall neuer couet, nor lie, nor deceiue hereafter, but a Sargeant ſhall arreſt you vpon it, and ſome ſentence which you haue heard, ſhall gnawe you at the heart, with a *Memorandum* of hell, that yee ſhall wiſh O that I could abandon this ſinne, or els that I had neuer heard that warning, which makes it a coraſiue vnto mee before I can leaue it: if they which are

Mat. 3. 12

2. *Sam.* 19. 33

2. *Kin.* 4. 1

Luke. 5. 1

gree-

greedy ſtill, could ſee what peace, and reſt, and ioy, go home with them which are contented (although they may ſaye
Acts. 3. 6 with *Peter, Gold & ſiluer haue I none*) euerye man would be a ſuter to godlineſſe, that hee might haue the dowrye of contentation. If any here be couetous ſtill, let him alway thinke, why *Dauid* prayeth. *Turne my heart to thy law, & not vnto*
Pſal. 119. *couetouſnes*, hee might haue named pride or anger, or luſt, but to ſhewe that no ſin did ſo keepe his thoughts from the law as couetouſnes, when it came vpon him, he ſaith, *Turne my hart vnto thy lawe, and not vnto couetouſneſſe*, as though a man could not be couetous, and haue anye leaſure to thinke vpon any good. But as *Iohn* baptiſed with water, ſo I can but teach you with wordes. Now you haue
Luke. 3. 21 heard what contentation is, you muſt pray to another, to giue it vnto you It is ſaid of this citty, that many Cittizens of London haue good wils, but bad deeds, that is, you doo no good vntill yee die. Firſt yee are vngodly, that you may bee riche, and then you parte from ſome of your riches to excuſe for your vngodli-

nes.

nes. It may be, that some heere haue set downe in their willes, when I die, I bequeath 100. pounds to a Colledge, and 100. pounds to an hospital, & 100. gowns to poore men. I do maruel that you giue no more when you are at that point, for *Iudas* when he dyed returned all againe: so ye die, and thinke when yee are gone, that God will take this for a quittance: be not deceiued, for GOD dooth not looke vpon that which yee do for feare, but vpon that which yee doe for loue, if you can finde in your heart to doe good while yee are in health, as *Zacheas* did, then God hath respect to your offring, but before God hearken how you giue your riches, first hee examines how yee came by them: for a man may bee hanged for stealing the money which he giueth to the poore, because if he should count godlines gaine, much more should he care to gaine by godly meanes. Thus you see the fruites of godlinesse, and the fruites of couetousnes, to shaye *Balaam* posting for a bribe, and the sonnes of *Zebedeus* suing for preferment, least seeking for asses they [illegible] a better kingdom

Mat. 27

2. *Cor.* 9.

Luke. 19

Num.

Mat.

then

Sam. 10. 1 then *Saul* found. If you be couetous you shall neuer haue enough though ye haue to much, but when ye pray, *Thy kingdome come*, yee shall wish, *My kingdome come*. If ye be godly, ye shall haue inough, though ye seeme to haue nothing, like the *Smirnians*, of whome God saith. *I know thy pouertie, but thou art riche*. Therefore what counsell shall I giue you, but as Christe counselled his Disciples, *Be not freends to riches, but make you friends of riches*, and know this, that if ye can say as Paul saith, *I haue learned to be content*, Godlinesse is not yet come vnto your house, for the companion of godlinesse is contentation, which (when shee comes) will bring you all things. Therfore as Christ saith, *If the sonne make you free, you shall be free indeed*: so I say, if godlines make you rich, ye shall be rich indeed. The Lord Iesus make you dooers of that yee haue heard.

Luke. 11. 2

Reue. 2. 9.

Phil. 4. 12

Iohn. 8, 36

FINIS.

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